What Lutheran Sunday-School Teachers Should Know

F. E. KRETZMANN

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What Lutheran Sunday-School Teachers Should Know

A Short Summary for Instructors and Pupils in Sunday-School Teachers' Meetings and Institutes

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CHAPTER I.

About Their Office.

One Office by Divine Right.

There is *only one office* by divine right in the Christian congregation, namely, that of *the holy ministry.* While all Christians are kings and priests before God and the Father, Rev. 1, 6, and while it is true of all believers that they are a chosen generation, a royal priesthood, a holy nation, a peculiar people, 1 Pet. 2, 9, *the public functions* of preaching and teaching are not to be exercised by all believers.

Our God is a God of order. He wants all things in the congregation and in His Church to be done decently and in order, 1 Cor. 14, 40, in agreement with certain rules which He has laid down. He has established the order by which the congregation entrusts to the called servant of the Word the public administration of the Word of God and the means of grace. The man thus called, who is usually designated as the minister, or the pastor, of the congregation, is in charge of everything connected with such public administration of the means of grace. He is to take heed unto the whole flock, over which the Holy Ghost has

made him an overseer. Acts 20, 28. He is to take care of the church, or congregation, of God, of the individual organization as provided for in Matt. 18, 18—20. Compare 1 Tim. 3, 5 ("take care of the Church of God").

All Other Offices Auxiliary to the Ministry.

But the work of the pastor, or minister, under present-day conditions, has become so many-sided and includes so many activities that many congregations have found it advisable, in the interest of a more satisfactory handling of certain parts of the work, to call or appoint other persons to assist in taking care of these features or special divisions of the work of the ministry. Not that the pastor's responsibility is thereby removed, but the work resting upon him is reduced, and certain burdens connected with the office are lightened. It is in this sense that a congregation will have deacons to take care chiefly of the secular side of the congregation's work. In the same way deaconesses are employed who are to pay particular attention to the sick and the needy. Day-school teachers are called, who are to devote their time chiefly to the instruction and training of the young. Other offices may be created by a congregation according to the needs which present themselves from time to time.

The *office of the Sunday-school teacher* is *included* in the auxiliary offices of the ministry. It is concerned with the teaching of the Word. The individual teacher is to teach it to such persons as are entrusted to him or her by the congregation. The commission of the Sunday-school teacher does not include any more of the office of the ministry than the congregation actually gives to the individual teacher. No teacher may at any time presume to go beyond the actual conditions of the call which he has received. A Primary teacher has no other business than that of instructing a class of little ones commonly found in this department. The same holds true of the teachers of every other department. Even a superintendent may not claim any more rights or privileges than those which are given to him by the action of the congregation, either through the pastor or through a special board of supervision. Each Sunday-school teacher, by virtue of the call or appointment received by him, will be glad to fill just that one position for which he has been chosen. If another call for a different position is offered, this will bring new responsibilities and call into action further qualifications. But no one may assume for himself any call which has not been issued in agreement with Scriptures.

The Call to the Sunday-School Teacher.

Such a *commission will ordinarily be issued* to a Sunday-school teacher by virtue of a more or less formal appointment through the pastor and the other constituted church authorities. If the congregation leaves the choice of Sunday-school teachers to the Sunday-school staff or to a special board of elders or a board of supervision, a request coming from such a board constitutes a call into the work of Sunday-school teaching. The congregation will do well to be informed of all such appointments, in order that any one having objections against an individual proposed as a teacher may be given the opportunity of presenting these objections. But if this opportunity has been offered, in keeping with the ancient custom of the Church, and no valid objections are submitted, a person may well accept such a call as Sunday-school teacher or official of the Sunday-school, knowing that it is a real call to teach and therefore a divine commission.

The Privilege of Teaching.

The entire discussion up to this point has emphasized strongly a feature of Sunday-school teaching which is often not properly appreciated, namely, the *privilege of* such *teaching*. In many instances the attitude seems to prevail that young people who are active in Sunday-school work are

doing a special favor to the pastor or to the congregation. The result is that much of their work is done with a half-hearted endeavor, sometimes even with bad grace. If this feeling rises to the point that a person considers it a sacrifice to do teaching in Sunday-school, then the equilibrium of the entire church-work is badly disturbed. The Lord requires hearts which are in full harmony with the great call in which Sunday-school teachers are engaged.

It is a privilege to teach in a Lutheran Sunday-school because all such workers are looked upon as fellow-servants of the apostles, Col. 1, 7, and receive the highest praise from the Apostle Paul and other inspired writers. Moreover, we have the examples of Lois and Eunice, 2 Tim. 1, 5, of whom it is said that they instructed young Timothy in the things which were necessary for salvation. It was undoubtedly due to their splendid teaching that St. Paul could say of Timothy: "From a child thou hast known the Holy Scriptures." 2 Tim. 3, 15. Other laymen who were prominent in certain departments of teaching in the early Church were Aquila and his wife Priscilla, of whom it is said that they explained to Apollos the way of God more perfectly. Acts 18, 26. These examples will be sufficient to cause any person to regard teaching of children a special privilege.

But this privilege is further emphasized by the fact that we have the duty to lead the children to Jesus, since He tells His disciples: "Suffer the little children to come unto Me and forbid them not, for of such is the kingdom of God." Mark 10, 14, cp. Matt. 18, 3. In leading the children to Jesus in this manner, we can assist in molding their character. There are so many other influences which have gained educational standing. Some of these are valuable in the development of the child; others are dangerous in many respects. Many of our children are without training in the Word of God except on Sunday morning, when they come to Sunday-school. A few of them have a certain amount of religious training in the home. Many of them read books which do not aid their moral development. A great many attend movie theaters, in which the majority of the plays are of a questionable character. The newspapers, for the most part, are not an influence for good. All these factors make the work of the teacher a very important feature in the education and development of the child and make the privilege of teaching stand out all the more emphatically.

The Responsibility Resting upon Teachers.

At the same time these various points stress also the *responsibility resting upon teachers in Sunday-schools.* They are dealing with the most

sacred subject-matter on earth, namely, the Word of God, the Gospel of salvation. So deeply did Isaiah feel the responsibility of this work that he said of himself: "I am a man of unclean lips, and I dwell in the midst of a people of unclean lips." Is. 6, 5. It was only after the live coal in the hand of the angel had touched his lips that he was ready to make his great offer to the Lord: "Here am I; send me." — The factor of responsibility becomes still greater when we consider the shortness of the lesson period on Sunday morning. Of the 168 hours of the week we have barely a half hour for the lesson in the most important thing in life, namely, the way of salvation. For many children this is the only instruction which they receive, and therefore it behooves us to concentrate all our efforts on this period of study, lest a child go without the breath of life and faint by the wayside. Our Lord was so impressed with the necessity of making use of every minute that He declared, John 9, 4. 5: "I must work the works of Him that sent Me while it is day; the night cometh when no man can work. As long as I am in the world, I am the Light of the world." Nor may we ever forget that the souls of our children are precious in the sight of the Savior. He Himself says that the value of every soul outweighs all the treasures of the world, and He bids us pay

particular attention to the children entrusted to us. For that reason this responsibility must be and remain a prime factor in the teaching done in our Sunday-schools.

The Chief Requirements in a Teacher.

With this thought is connected that of the *chief requirements in a teacher.* This is not expecting so much from the standpoint of pedagogy as from that of a proper appreciation of the entire situation with which we are dealing in our Lutheran Sunday-schools. Our starting-point is the definite knowledge that man was conceived and born in sin, John 3, 6; Ps. 51, 5, and that there is no other way of salvation except through the knowledge and acceptance of the redemption wrought by Christ. With this fact soundly established in the mind of the teacher, the next step must be a realization of the means of grace and their power. We are dealing with the Word of God, with the Law and the Gospel. We must know that it is only through the Law that any person may come to a knowledge of his own sinfulness and of the hopelessness of his position without the divine Savior. And it is the Gospel which gives to every person on earth the knowledge of salvation through the blood of Christ. There is no other way, and every attempt to teach religion without the basis of the atonement is bound to result in failure.

But with this basic knowledge the Sunday-school teacher is ready to meet the other requirements. We teachers are to tell the story of salvation, of the salvation wrought through the blood of Christ; we are to make known the Gospel story; we are to give the children a knowledge of the fundamental doctrines pertaining to salvation. In addition we are to work by precept and example, so that our whole life, in word and deed, will be a constant teaching to those who are entrusted to us. Thus only will we be working for the proper object or purpose. The children entrusted to us will be made wise unto salvation through faith which is in Christ Jesus. 2 Tim. 3, 15. They will be taught to observe all things whatsoever the Lord has commanded us. Matt. 28, 20. They will gradually be brought nearer to that perfection which the Bible itself names as the final object of such teaching. 2 Tim. 3, 17.

The Aim of Education in a Lutheran Sunday-School.

It is evident from the foregoing that *the aim of education in a Lutheran Sunday-school* must be clear in the mind of every teacher. There must be no haziness on the subject. The teacher may not simply come into Sunday-school, take up the lesson leaflet, and attempt to impart information on the basis of the questions proposed. Nor may a

teacher be uncertain with regard to the object of teaching. To think of the purpose of Sunday-school work in terms of a mere outward morality means to misunderstand the entire situation. Education, as generally spoken of, means the development of the faculties of body and mind to a point where the pupil may be able to take up some work in adult life and be a useful member of society. But Christian education includes more. It will be, if possible, a regular and systematic training in doctrine and practise as set forth in the Word of God. This would include a daily teaching of the facts of salvation and a systematic application of these facts to the lives of the children.

If these ideals are to be applied to Sunday-school work, we must, by all means, in the short time allotted to us on Sunday morning, *bend all our efforts to have the children know Jesus as their Savior,* understand the work of redemption, realize the other great facts revealed in the Word of God, be able to examine their lives and to fashion them in keeping with God's Word, and be inspired with the eager desire to learn more of the Bible and the perfection of Christian manhood and womanhood. This aim is set forth as clearly as possible in the literature of our Church, and we emphasize as definitely as feasible the difference between Sunday-school work in general and that of our

Church. Sunday-school work in general is suffering chiefly from two evils, namely, that too much is undertaken, and thus a large part of the work is wasted, and that the selection of material is not in keeping with the object of Christian education. The lessons used in Sunday-school must emphasize the way of salvation and the fundamental doctrines of the Bible. Any selection of a general nature, without the emphasis needed to show the children their Savior, must of necessity fail of its object and may therefore not be employed.

The Teacher's Consecration.

From the points that have been made up till now, it is evident that a Sunday-school teacher, like every other Christian teacher, must possess a large amount of *consecration.* It is necessary that every teacher of this type give himself to the Lord, placing his talents, both abilities and time, at the disposal of the Master and his Church. He will accept the Word of God as the absolute truth. John 10, 27; 17, 17. He will accept Jesus Christ as his personal Savior, and he will be glad to call God his Father for Christ's sake and to accept Him in personal faith. 1 Tim. 1, 15—17. He will be ready to live a life of sanctification and service for the sake of Christ; for no Christian lives unto himself, but unto Him who died for him and rose again. Rom. 14, 7. 8; Phil. 3, 7—10.

This element of consecration will become even stronger in the teacher's work with the children. The love of Christ is the constraining element in the entire work of the Sunday-school teacher. Acts 4, 19. 20; 2 Cor. 5, 14; 4, 5. With this will be associated a realization that it is a special grace of God which gives one the opportunity to teach, as St. Paul emphatically declares in Eph. 3, 8. Nor may we overlook the fact that all those who have received and accepted a commission or call to teach the Gospel are now under a divine obligation to make known the mystery of the Gospel. 1 Cor. 9, 16—18. All of these factors are very important in emphasizing the consecration of the Sunday-school teacher. It will make him willing to be a leader of the young, in faith, in love, in patience, and in all other Christian virtues. It will give him the willingness to become and remain a student of the Bible and of the best methods of teaching the Bible to others. It will give him true humiliation in every life situation. It will enable him to prepare every lesson with prayerful application.

The Teacher's Influence.

It is in this way that *the teacher's influence* is bound to assert itself. He will keep in mind all the Bible maxims pertaining to the instruction of the young, for instance, such texts as Gen. 18, 19; Ps. 127, 3; 128, 3; Matt. 7, 11; 18, 3. 4; 1 Cor.

13, 11; 2 Cor. 12, 14; 1 Thess. 2, 11. The teacher's influence, on the basis of the information here contained, will be exerted before the entire school and in the presence of all the congregation. The general bearing of the teacher will be in keeping with his high calling, his dress will indicate an appreciation of the believer's position in life, especially by way of not giving offense. His voice will at all times be modulated to express that Christian kindliness which is essential in the teacher's character. Without an unseemly way of patronizing the children, his bearing will nevertheless be that of a kindly dignity, so that his entire life will be an example to the children and to the young in general.

Nor will this influence be confined to the Sunday-school room; for the Sunday-school teacher ought to keep in touch with the parents of the children, especially if they are not members of the congregation. He will gladly take part in all missionary endeavors in the immediate neighborhood, and, as his time permits, be a willing worker in all church endeavors.

The Teacher's Devotional Life.

All of this will require *a life of constant devotion.* The Sunday-school teacher needs time for earnest study, for systematic work in deepen-

ing and strengthening his knowledge of the Bible and of the Catechism. It is self-evident that he will read at least the chief church-papers, thus becoming acquainted with the work of the Church in all its departments. He will take time for prayerful meditation under the guidance of the Spirit, so that the great truths of Christianity are not a matter of the head only, but of the heart. He will often consider in himself the wonderful bond of fellowship which is ours by virtue of the indwelling of the Triune God. John 13—17. He will also make prayer a habit. He will have regular hours for his morning and evening devotion, not neglecting, however, the regular communion with God in the course of the day. This communion for the purpose of acquiring strength will be in order particularly before one studies the Bible, when one prepares a lesson for use in Sunday-school, before attendance upon church services, before starting out for Sunday-school, and during the Sunday-school lesson. And all this will be done in the humble spirit of service for the Master. There must never be, even in a remote way, any idea of working for a reward, the only consideration moving us in everything that we do being the motive of a faith active in love, making our entire service the humble offering of a consecrated life.

A Summary of Chapter I.

One office by divine right.
All other offices auxiliary to the ministry.
The call to the Sunday-school teacher.
The privilege of teaching.
The responsibility resting upon teachers.
The chief requirements in a teacher.
The aim of education in a Lutheran Sunday-school.
The teacher's consecration.
The teacher's devotional life.

Questions for Study and Review.

1. What are the rights of the individual Christian?
2. What is included in the public ministry?
3. Why do we distinguish auxiliary offices?
4. Why is the commission of a Sunday-school teacher a divine calling?
5. How may the responsibility of a teacher be shown in the issuing of his call?
6. Show that teaching is a privilege.
7. Give some examples from Scripture showing the scope of teaching.
8. Why is the problem of the Sunday-school usually difficult?
9. How can you explain the responsibility resting upon Sunday-school teachers?

10. Discuss the chief requirements in a teacher.
11. What is the aim of education in a Lutheran Sunday-school?
12. Which are two chief evils of Sunday-school work in general?
13. What is included in the consecration of a teacher?
14. Which factors will make for the teacher's influence?
15. Which are the chief points in the devotional life of the teacher?

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CHAPTER II.

About the Bible.

It seems quite self-evident that a Lutheran Sunday-school teacher should be at home in the Bible. This does not merely include a general knowledge of the chief facts of salvation, such as the ordinary confirmed member of our Church must possess. The person who does teaching of any kind in a Lutheran Church must have a wider

background of information than he who is being taught. And the most wonderful book in the world, no matter from which angle one studies the question, is the Bible.

History.

A Christian teacher ought to be familiar with the *chief facts* concerning *the history of the Bible as a book.* The name Bible, from the Greek word *biblion* in the singular, or *biblia* in the plural, is used for the collection of sixty-six books, thirty-nine in the Old Testament, and twenty-seven in the New, written by more than forty authors, and otherwise designated as Holy Writ, Scripture, or Scriptures. These books were written within the space of almost sixteen hundred years, beginning with Moses, about 1500 B. C., till the last years of John the Apostle, about 100 A. D. During this long period of time there were several gaps, during which no inspired books were produced, namely, between about 400 B. C., and 50 A. D., and between 70 A. D. and 90 A. D. The language in which the Bible was written in the Old Testament was Hebrew, with the Book of Daniel and certain parts of Ezra in the Aramaic. The New Testament was written in Greek, not in the earlier classical Greek nor in a Greek especially invented for that purpose, but in the language of the common

people of the day, which was also influenced to some extent by the Greek translation of the Old Testament, known as the Septuagint.

Origin.

As to the origin of the Bible, every true Christian believes in its inspiration by God, the New Testament being a witness for the Old, 2 Tim. 3, 14—17, and the inspiration of the New Testament being made certain on account of the extraordinary gift of the Holy Spirit in the apostles and their assistants. John 14, 26; 2 Pet. 1, 20. 21; 1 Cor. 2, 13. *Verbal* inspiration means that every word of the Bible was inspired by God; *plenary* inspiration means that the entire Bible, every word and every letter, was inspired by God. The content of the Bible, therefore, is the Word of God, both Law and Gospel being contained in both Testaments, but the great mystery of salvation being revealed more completely in the New Testament. The unity of the Bible is brought about by the revelation of God in Jesus Christ, most strongly emphasized in the Messianic prophecies of the Old Testament and by the revelation of the Angel of Jehovah. Thus Jesus Christ, the Savior of mankind, is the sum and substance of Scripture revelation. The books, as written by the men of God, were collected in the course of the centuries, as

many passages throughout the Bible indicate. The Old Testament canon was completed about the end of the fifth century before Christ, or about 425; the canon of the New Testament was established between the end of the first and the fourth centuries. Most of the books of the Bible were written in the Holy Land or in the neighboring countries, although a few books of the New Testament were written in Europe, either in Rome or in some cities of Greece.

Translations and Versions.

One of the most remarkable things about the Bible is the manner in which God preserved His Word by means of various *translations and versions.* Of the ancient versions we are interested particularly in the Gothic translation of Ulfilas, which was made about the end of the fourth century and is the first Germanic translation of the Bible. The Vulgate, made by the old Church Father Jerome at the request of Pope Damasus, has remained the standard, or authentic, version of the Roman Catholic Church to this day. The German translation of the Bible which has proved the most valuable is that of Luther, made between 1521 and 1534, his first translation of the New Testament being made in about three months. The revision of Luther's Bible published in 1883 was not an improvement upon Luther's own text.

The English Bible.

The *English Bible* has a most interesting history. Sections of the Bible had appeared for centuries after the conversion of England, with names like Caedmon and the Venerable Bede being most noteworthy at this time. We are also in possession of interlinear psalters, of poetical paraphrases, and of entire gospels in Anglo-Saxon. Wyclif, a forerunner of the Reformation, together with his friend Hereford, made a complete translation of the Bible from the Latin. This was before the invention of the printing-press. The first man in England to undertake a translation of the Bible from the original was Tyndale, whose English New Testament appeared in 1525. The complete Bible in English, largely based upon the work of Tyndale, appeared in 1537, the chief translator being Coverdale. Still later we have the Great Bible, then the Geneva Bible, and the Bishop's Bible. The Authorized Version of the Bible appeared in 1611. It is the great classic of the English language, produced during the golden age of English letters. The Revised Version of England and the Standard American Version are concessions, in a measure, to a more liberal attitude and must therefore be used only with great care.

Reading the Bible.

The longer a Sunday-school teacher studies his Bible, the better he will become acquainted with the various sections of the Bible, also in their *chronological sequence.* One good plan is to read the Bible through once a year, by reading three chapters every week-day and five chapters every Sunday. (Ps. 119 is divided into eight sections.) If one carefully marks important passages and notes the sequence of events, he will soon have a good working knowledge of the history of Bible times and of the Lord's message pertaining to the individual events and the redemption of mankind.

Summary.

The following *brief analysis of the books* of the Bible will serve for the orientation of the teacher: Genesis, the book of beginnings; Exodus, the book of Israel's deliverance; Leviticus, the priests' handbook; Numbers, the book of wandering; Deuteronomy, the book of instruction; Joshua, the book of possession; Judges, the book of decline; Ruth, the book of restoration; 1 Samuel, the biographies of Samuel, Saul, and David; 2 Samuel, the rise and fall of David; 1 Kings, a story of glory and of secession; 2 Kings, a story of corruption and captivity; Chronicles, a summary of the history of Judah from David to Zedekiah; Ezra, the first and second returns from cap-

tivity; Nehemiah, the restoration of Jerusalem and of its laws; Esther, the unfailing providence of God; Job, the problem of suffering; Psalms, the great prayer-book of the believer; Proverbs, the book of wisdom; Ecclesiastes, a book of admonition and comfort; the Song of Solomon, the allegory of Christ's Bride; Isaiah, the Gospel of the Old Testament; Jeremiah, the weeping prophet; Lamentations, five songs of sorrow; Ezekiel, the exile prophet of hope; Daniel, the prophet of the last times; Hosea, the broken-hearted prophet; Joel, the prophet of Pentecost; Amos, the herdsman preaching judgment; Obadiah, the doom of Edom; Jonah, the messenger to Nineveh; Micah, the prophet of Bethlehem; Nahum, the fall of Nineveh; Habakkuk, the sorrowing prophet; Zephaniah, the prophet of judgment; Haggai, the prophet of the second Temple; Zechariah, the prophet of the night visions; Malachi, the last prophet of the Old Testament; — Matthew, the story of Christ as Messiah and King; Mark, the story of Christ as the Servant of God; Luke, the story of Christ as the Friend of sinners; John, the story of Christ as the Son of God; The Acts of the Apostles, the first history of the Church; Romans, the way of salvation in six great words;* 1 Corinthians, the need of unity of

* Condemnation, justification, sanctification, glorification, restoration, consecration.

faith, the doctrine of the resurrection; 2 Corinthians, Paul's defense of his ministry, otherworldliness; Galatians, Law and grace; Ephesians, the church letter; Philippians, the epistle of joy; Colossians, against false wisdom, Christ preeminent; 1 Thessalonians, concerning the resurrection; 2 Thessalonians, the second coming of Christ, Antichrist; 1 Timothy, on church offices; 2 Timothy, Paul's last letter; Titus, the epiphany of grace, the philanthropy (kindness and love) of God; Philemon, a model of tact; Hebrews, the Old Testament as type of the New; James, New Testament proverbs, practical Christianity; 1 and 2 Peter, the epistles of hope; Epistles of John, the epistles of love; Jude, warning against false teachers; Revelation, the New Testament book of prophecy.

Chronological Order of Old Testament.

After the content of the Bible books is thus gradually absorbed, the Christian teacher will try to get a clear picture of the chronological sequence of events during Bible times. This is fairly easy for the early part of the world's history, the time of the great beginnings, from Genesis 1 to Joshua 19. Then comes the history of the Judges, with Samuel as the last judge. For the period of the kings the books of Samuel, the books of the Kings, and the books of Chronicles must be com-

pared carefully. At the same time it will be of great value to consult the books of the prophets who wrote between 1000 and 586 B. C., such as Obadiah, Joel, Jonah (825—784 B. C.), Hosea (785—725 B. C.), Amos (795—785 B. C.), Isaiah (758—697 B. C.), Micah (745—700 B. C.), Nahum (623 B. C.), Jeremiah (627—586 B. C.), Habakkuk (608—600 B. C.), Zephaniah (626 to 621 B. C.), Ezekiel (592—570 B. C.). After this comes the history of the Exile and the Restoration, with Daniel as a prophet-historian, from about 600 to 560 B. C., Haggai (520 B. C.), Zechariah (520 to 475 B. C.), and Malachi (433 B. C.). In the historical books we have, for this period, the last chapter, each, of 2 Chronicles and Jeremiah, and the books of Ezra, Nehemiah, and Esther.

Holy Men and Holy Places.

For a better understanding of the Old Testament it is necessary for the Christian teacher to be acquainted, at least to some extent, with *the holy men and the holy places,* such as the Levites; the priests, especially the high priests; the main kings, especially those of Judah; the prophets, not only those who wrote books, but also others who were prominent in the history of Israel and Judah. An acquaintance with the holy places of the Old Testament is likewise necessary, with the

Tabernacle, with the Temple of Solomon, with the Temple built under Zerubbabel. Here one may immediately add the information concerning the Temple of Herod. It will also be of great advantage for the teacher to know the great festivals of the Old Testament, especially since some of them are referred to also in the New Testament. We find full descriptions of the Passover, of the Festival of Pentecost, of the Feast of Tabernacles, and, among the minor festivals, of the Day of Atonement, of New Year's Day, of the Feast of Purim. Among the sacrifices we learn the distinction between offerings for atonement or expiation, such as burnt offerings, sin-offerings, and trespass-offerings, and those made for fellowship with God, which were accompanied by a sacrificial meal. We ought to know something about the establishment of synagogs and their order of services, also of the synagog schools and their importance in the life of the Jews. It is quite self-evident that a Christian teacher will be familiar with the primary Messianic prophecies, from that given to Adam and Eve down to that of the coming of John the Baptist. But the secondary Messianic prophecies will also be studied in connection with the regular Bible reading, both those which describe the person and attributes of Christ and those which speak of the glory of His kingdom.

Chronological Order of New Testament.

The chronological order of New Testament history offers a few more difficulties than the study of the Old Testament, and it will be necessary for the earnest teacher to make use of some sort of harmony of Christ's life. The events connected with the birth of Jesus are told only by Matthew and Luke. Some of the events of His early ministry are told only by John, in chapters 2, 3, and 4. The Galilean history of Christ is given at some length by the so-called synoptic gospels (Matthew, Mark, Luke). But in the intervals of the story as told by these three evangelists we must insert the events of Christ's Judean ministry as related by John. All four gospels give us the story of Christ's great Passion, death, and resurrection. With the great day of Pentecost begins the story of the New Testament Church. The early history is given in chronological sequence in the Acts of the Apostles, but, beginning with the second missionary journey of Paul, we ought to insert the contents of some of his letters in our study of the period. Thus the letters to the Thessalonians were written from Corinth, and the letters to the Corinthians, to the Galatians, and to the Romans were written during the years of Paul's third missionary journey. The letters to the Colossians, to the Ephesians, to Philemon, and to the Philippians

must be placed in the time of Paul's first captivity in Rome, and the Pastoral Letters were written between the years 63 and 67 A. D. As far as the other letters of the New Testament are concerned, they were written, in part, between the years 60 and 70 A. D., while those of John were penned in the last decade of the first century. All these facts should become a part of the teacher's working knowledge. It will also be of advantage to him to know some of the chief points in the history of the other apostles, as well as the biographical facts of other prominent men and women of the New Testament.

Bible Customs.

As far as *Bible customs* are concerned, the careful student of the Bible will soon have an accumulation of facts pertaining to the economic and social conditions of Bible times. There is the manner of living to be considered, the kind of houses in which the poorer people lived, the furniture which they used, the cooking utensils and other household vessels, the garments which were worn by the people of the Orient. In the manner in which they tilled the soil, sowed their grain, the customs of harvest in cutting the grain, in threshing, in winnowing, in storing the corn, the grape harvest and its customs, the usages attending weddings and burials, and hundreds of other facts

of a most interesting nature is much of the story's appeal, all of which will be of great importance to the teacher in presenting the lessons in a vivid manner.

Bible Doctrines.

A Christian teacher must be very sure of the *fundamental doctrines and facts* of Scripture. Among these we may name the following as being essential for the background of teaching: *Inspiration.* 1) What is meant by inspiration (not a dead mechanical copying on the part of the inspired writers, but a writing by God's breathing in His Word into the authors of the various books as living instruments). 2 Tim. 3, 15—17; 2 Pet. 1, 21. 2) Every word and every letter inspired. 1 Cor. 2, 13. 3) The divine truth of the Old Testament (fulfilment of prophecy, New Testament references). 4) The divine truth of the New Testament (Christ's guarantee, John 14 and 15; the testimony of the writers themselves). — *The Trinity.* 1) The unity of God. Deut. 6, 4. 2) The trinity of God in the Old Testament. Num. 6, 24—26; Is. 61, 1. 3) The trinity of God in the New Testament. Matt. 28, 19; 2 Cor. 13, 14. 4) The Son of equal power and authority with the Father. John 1, 1—3; 5, 23. 5) The Holy Spirit God with Father and Son. Acts 5, 3. 4.—*Creation.* 1) The earth and all it contains created by God

in six days. Gen. 1, 1; Ps. 33, 6; Ex. 20, 11; Rev. 4, 11. 2) This fact not a matter of human understanding, but an article of faith. Heb. 11, 3. 3) The providence of God in the life and affairs of all men. Heb. 1, 3; Acts 17, 25. 4) Man not a product of evolution, but of God's creative power. Gen. 1, 27; 2, 7. — *The Atonement.* 1) God made man pure and holy in the beginning. Gen. 1, 31. 2) Man fell into sin by yielding to the temptation of Satan. Gen. 3; Rom. 5, 12. 3) All men are under condemnation by nature. Rom. 5, 14—16; Eph. 2, 1—3. 4) Christ is the Substitute for all men and their Mediator, having atoned for the sins of all men. 1 Tim. 3, 5. 6; Is. 53, 4—7; 2 Cor. 5, 21. 5) Christ has redeemed us from the curse of the Law, and His blood cleanses us from all sin. Gal. 4, 4. 5; 1 John 1, 7. — *Conversion.* 1) Man can do nothing to work repentance and faith in his heart. Eph. 2, 3; Jer. 31, 18. 2) Regeneration is the work of God's mercy alone. 2 Tim. 1, 9; Titus 3, 4—6. 3) Conversion is a birth unto spiritual life. John 3, 3—6; 1 Pet. 1, 23; Col. 2, 13. 4) Conversion bestows the sonship of God. John 1, 12; Gal. 4, 5. 6. — *Justification.* 1) Justification is a forensic act, by which God imputes the righteousness of Christ. Rom. 3, 22. 2) It is given by faith and is in no way the reward of works or of man's attitude. Acts

13, 38. 39; Eph. 2, 8. 9; Gal. 2, 16. 3) It is given entirely on the basis of Christ's atoning work. Rom. 3, 25; 5, 18. 19. 4) It changes the relation of God to all such as believe in Jesus Christ: He is their loving Father, and they are His beloved children. 2 Cor. 5, 19; Gal. 4, 5; Rom. 5, 1. — *The Sacraments.* 1) The Sacrament of Holy Baptism consists of the application of water, in the name of the Triune God, to a person desiring it, the believer thereby being regenerated and receiving the full blessings of Christ's salvation. Matt. 28, 19; Eph. 5, 26; 1 Pet. 3, 21. 2) The Sacrament of the Holy Eucharist is the conveyance of the benefits of Christ's redemption to the believer, the true body and blood of Jesus being present in, with, and under the bread and wine, the unbeliever receiving Christ's body and blood unto his damnation. 1 Cor. 10, 16; 11, 23—26. 29.

With reference to the *distinctive doctrines* of the Lutheran Church, as they differ from those of the Catholic Church and of the various Reformed churches, the following information ought to be remembered by every teacher. — History of the *Roman Catholic Church:* The Church of the early centuries and the present Roman Catholic Church not identical, only a historical connection and in outward form; the refusal of the church leaders to accept the Reformation (1517—30); Rome a

sect since Augsburg and especially since the Council of Trent with its canons and decrees (1545 to 1563); acceptance of the Latin translation of the Bible (Vulgate) as authentic since 1592; the fixing of Roman Catholic worship (1570—1634); the order of Jesuits (since 1540). — Chief Errors: Accept Vulgate as authentic text, declare apocrypha and tradition to be sources of doctrine; state that Christ's redemption was for hereditary sins only; make faith an assent to the teaching of the Roman Catholic Church, not the reliance upon Christ's atonement; declare that justification is not by faith alone, but also by deeds of man; address prayers to Mary and other saints; believe in transubstantiation in the Lord's Supper; make Pope the head of the visible Church by divine right. — General History of the *Reformed Denominations:* Ulrich Zwingli (1484—1531) and Oecolampadius and the Swiss reformation; Zwingli's successor, Bullinger (author of Swiss Confession); colloquy of Zwingli with Luther and his coworkers at Marburg (1529); John Calvin, of Geneva, in general agreement with views of Zwingli; the *Consensus of Geneva* (1551); Reformed movement in Germany and the Heidelberg Catechism; spread of movement in Scotland (John Knox of Edinburgh), later in the Netherlands (Arminianism); the canons of the Synod of Dord-

recht (1618—19); Dutch Reformed Church in America since beginning of seventeenth century, German Reformed Church since 1720. Chief Reformed bodies: Episcopalians, Presbyterians, Baptists, Methodists, Congregationalists, Disciples of Christ.—False Doctrines Held Quite Generally: Prevalent disregard of verbal inspiration of the Bible; declare that Bible must be interpreted according to reason; Liberalism in wide circles; Fundamentalism not making much headway; hold that the Sacraments are mere symbols, not means of grace; usually state that Christ's presence is local since His ascension; Baptists and related sects teach that immersion is the only correct mode of baptism; the Presbyterians and related sects hold that Christ died for the elect only; social Christianity is making strong headway in practically all Reformed circles; Christ is represented quite generally as Teacher and Leader rather than as Redeemer or Savior.

Bible Geography.

Since it is almost impossible to do any teaching of Bible history without maps, it follows that the Christian teacher must have some background of training in Bible geography. We know very little about the world before the Flood, but for the early history of Israel the following points of geograph-

ical information ought to be noted: The world after the Flood; Palestine and Syria about the time of Abraham; Chaldea and Mesopotamia, and the journeys of the patriarchs; Egypt at the time of the Exodus; the wilderness journey of Israel, with some attention to the principal stopping-places; the Holy Land at the time of the conquest, with the approximate location of the various heathen tribes and nations. Beginning with the judges and ending with the Exile, the following geographical points should be remembered: The division of Canaan among the twelve tribes; the location of the remaining heathen nations; the extent of the Holy Land at the time of the judges; the kingdom of Saul; the kingdom under David and Solomon; the division of the country into the kingdoms of Israel and Judah; the city of Jerusalem and its vicinity; the nations which bounded the Holy Land; later changes in the map of Canaan. It will also be very valuable if the teacher is acquainted with the location and the extent of the ancient empires: the empire of Amraphel, or Hammurabi; the Empire of Assyria; the Medo-Persian Empire; the Babylonian Empire; the restoration of Israel; the division of Alexander's Empire; the Roman Empire between 63 B. C. and 325 A. D.

In New Testament geography the following

points ought to be kept in mind: the kingdom of Herod the Great with all its divisions; Jerusalem at the time of Christ; Palestine at the time of Christ's ministry; changes in the geography of Palestine between 44 and 70 A. D.; the journeys of Jesus; the various journeys of Paul, especially the three great missionary journeys; probable later journeys of Paul; provinces named in the Acts and in the New Testament epistles; the seven churches of Asia Minor; the chief congregations in Europe.

Lutheran Confessions and Usages.

With regard to the *confessions and usages* of the Lutheran Church, the Christian teacher ought to be informed at least on the following subjects: *The Confessions:* The Augsburg Confession (history: Diet proclaimed by Charles V in January, 1530, the Torgau Articles discussed in March, Luther's influence at Augsburg in spite of his absence, public reading of Confession on June 25; brief summary of contents); the catechisms of Luther (meaning of word, Luther's work begun in 1525, his visitation of schools, table- or chart-form published first, Large Catechism to appear in book form, 1529, praise of Small Catechism by prominent educators of last four centuries); the other Lutheran Confessions (the Apology of the

Augsburg Confession, the Smalcald Articles, the Formula of Concord). — The *Usages* of the Lutheran Church: Rising during reading of Scripture-lessons, folding hands, kneeling, the sign of the cross, the use of the gown, the use of bells, the symbolism of the Lutheran cultus, the symbolism of our church-buildings.

A Summary of Chapter II.

The chief points in the history of the Bible (language, translations, etc.).

A summary of the contents of the Bible.

The chief points in Bible history (chronological arrangement).

Bible customs in the Old Testament and in the New.

The fundamental doctrines of the Bible.

Bible geography.

The confessions and usages of the Lutheran Church.

Questions for Study and Review.

1. From which language is the word "Bible" derived?
2. In which languages was the Bible written?
3. What is the difference between verbal and plenary inspiration?
4. When was the Gothic translation of the Bible made?

5. What is the importance of Wyclif in the history of the English Bible?
6. Why have we adhered to the Authorized Version of the Bible?
7. Why are the epistles of John called the epistles of love?
8. Who was the last prophet of the Old Testament?
9. Which were the chief holy places of the Old Testament?
10. Why does the chronology of Christ's life offer some difficulties?
11. When were the last books of the New Testament written?
12. What is the real meaning of inspiration?
13. What do we mean by justification?
14. What is the origin of the Roman Catholic sect?
15. Which are the chief errors in the Reformed teaching?
16. What was the extent of the Babylonian Empire?
17. When were the catechisms of Luther written?
18. Name some usages of the Lutheran Church.

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CHAPTER III.

About Child Study.

Mental and Physical Equipment of the Child.

It seems almost self-evident that a teacher ought to have information on the children who are to be taught, on the physical and mental equipment of the pupils in the various departments or according to the various ages. It is true that we cannot see the mind or the soul of the children, but we know that the bodies of the children which we see before us are the homes of their minds and of their souls. We also know that education is not primarily the acquisition of knowledge, but a correct use of it. In addition, modern pedagogy knows that heredity will ordinarily bestow capacity, environment will provide opportunity, and personality will recognize capacity and improve opportunity. It follows that all these factors must be studied most carefully by one who desires to do real teaching.

The body of a child as such does not come into prominence in Sunday-school teaching; that is, we have little to do with muscle-training or with those abilities which are commonly included in manual work. Only to some extent does this factor enter into Sunday-school teaching, namely, in sand-table work, if this has been found feasible,

and in the cut-out lessons of the Primary Department.

And yet the teacher, to be successful, must be familiar with the functions of a child's body, at least to the extent of being able to give advice to both children and parents concerning the advantage of a healthy body in every form of school-work. But above all the teacher must be familiar with the *senses,* which serve as avenues of approach to the mind and, to a certain degree, to the soul. Some of the senses are of minor importance in Sunday-school work, namely, the sense of feeling, the muscle sense (except as just stated), taste, and smell, since the images called forth by the perceptions of these senses are not very prominent in Sunday-school work. But the two senses which must be used continually in teaching and learning are the sense of hearing and the sense of sight, the second one being of greater importance in the work of the school. It has been said that 80 per cent. of what we learn comes to us through the eyes, 18 per cent. through the ears, and 2 per cent. through the muscle sense. And as far as memory is concerned, it has been found that the average child remembers 10 per cent. of what he hears, 50 per cent. of what he sees, 70 per cent. of what he says, and 90 per cent. of what he does. Very naturally the teacher must be ever on the alert with regard to the more important senses,

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Although Sunday-school classes are usually small, it may nevertheless be necessary, at least occasionally, to call the attention of parents to defective vision or hearing.

Approaching the Child.

But our main interest in the *approach to the child* lies in the manner in which we use the avenue leading to the child's mind. It is necessary for the teacher to be fully alert with regard to the possibilities associated with clear enunciation in speaking and with proper demonstration in all visualized education. Furthermore, the teacher ought to know the natural forces of interest in children; for example, the power of curiosity in stimulating the child's mind. The laws of contrast and novelty tell us that a reference to opposite and to new and startling effects often produces excellent results. This will make for good attention in class-work; for attention is interest properly focused. The involuntary attention which a child will give to something new and startling must be changed to voluntary attention to the values contained in the material studied; the native attention connected with a natural bent of mind must become acquired attention, or that which is associated with lasting values; the sensorial attention of a child, or that which depends upon the senses alone, must become intellectual, so

that the intelligence of a child will be bent on understanding the material offered. Or to summarize the best features of teaching: All the natural forms of attention must be utilized in such a manner as to lead to a new interest, that of secondary, passive attention. To give an example: The little child will like the picture of the primary lesson first because it is printed in beautiful colors. This attention is utilized by the teacher to present the story of the picture, so that the children will finally read the story for themselves and maintain their interest in the lesson taught thereby. At the same time the teacher must be conscious of the limits of attention, partly with reference to time, since little children cannot pay sustained attention for more than ten or fifteen minutes at a time, so that we must give them relief by way of varying the lesson. Similar points with regard to limits of attention are those which reduce the width of a line in the printed page, which keep the size of the type large enough for easy reading, which insist on dull paper for the lessons, and which carefully mark any weariness on the part of the children.

Child's Reaction to Surroundings.

If all the factors are properly taken care of, the child will usually *react favorably to teaching conditions.* The perceptions which will be received into his brain will be clear and distinct, thus

forming concrete pictures or correct ideas, and the child will be ready to reproduce these ideas. And the more we observe the proper associations or natural mental processes by way of teaching similar things, or contrasted things, or such as are relative to others in time and space, the better our teaching will tend to become. At the same time we must try to remove every form of interference or inhibition, that is, any element which tends to blur the percept in the mind of the child, so that his ideas are not correct. Sometimes this interference will be due to distractions in the schoolroom, to false hearing, or to previous misconceptions. The teacher will correct every form of false impression.

Memory.

If ideas are correctly formed in the mind of the child, the teacher using the laws of *apperception,* according to which every perception entering a person's consciousness connects up with material already stored in the mind, then both retention and reproduction on the part of the children will be simplified. Memory plays an important part in all school-work. It implies not merely the retaining of material, but the reproducing at will of ideas once stored in the mind. With little children a good deal of drill is necessary because they learn largely by repetition. This repetition, how-

ever, ought not to be in the form of a dead drill, but of a rational drill, on the basis of a correct understanding of the text or the language used. It will usually be easy for children to memorize if the first impression received is vivid, if there is frequent and intelligent repetition, and if the mind actually is concentrated upon the material which is to be retained.

Imagination.

In this connection the teacher must not overlook the importance of *imagination* in Sunday-school work; for it is simply impossible to do any teaching of the Bible without using the faculty of the imagination. Children must imagine the face and the form of Jesus and of His disciples, in fact, of all Bible characters. They must imagine the scenes which are described in the Bible history. They must even imagine much of the scenery of Bible lands, although good photographs will be of assistance in this respect. Since much of the religious and moral teaching of the Bible is given in abstract terms, we very naturally begin teaching of this kind by using concrete examples, by learning how people acted in given circumstances. Later we may speak of the virtues and vices apart from specific instances or examples, and the children's imagination must be continually trained.

Reason.

But if we take care of these various phases in our instruction, the children will learn to *think,* they will learn to classify concepts. They will learn to compare one thing with another; they will learn to identify, to generalize, and to name correctly. They will formulate the concepts in clear statements; they will learn to judge correctly, then to reason. They will be able to draw conclusions, such as: God loved the world; I belong to the world; therefore God loved me. They will learn to express their reasoning in the proper actions. Faith in itself is an activity based upon a conclusion drawn from Bible truth. The entire life of sanctification is a series of acts based upon reasoning drawn from the Bible. Children will learn both not to tell a falsehood, on the one hand, and, on the positive side, to speak the truth at all times. Children will learn, on the one hand, not to take anything belonging to some one else and, on the other, to help and befriend their neighbor whenever he is in need of assistance.

Development.

All these facts hold true in a general way for the teaching which is done in Sunday-school; but the consecrated teacher will also familiarize himself with certain peculiarities pertaining to the

various ages of the children. These factors may well be summarized in the following manner. The age of infancy shows us the child as one who discovers his mother, then the world about him, then himself; as an imitator of those to whom he looks up and as avid for the first steps in learning. After the age of infancy comes that of early childhood, with the play instinct very prominent and the mentality of the child expressing itself in endless questions. At this time a child will most readily believe his parents and teachers, so that the foundation of religious training can very well be laid. With middle childhood, or the junior age, comes the transitional period. At this time the child is developing strongly physically; but he no longer plays alone, preferring the company of his playmates; mentally he is an observer, and by the law of apperception he interprets each new experience by its relation to his own ideas, instincts, and previous habits. He begins to discriminate between right and wrong, and the spirit of worship is very readily inculcated. In later childhood comes the experience of energy and independence, with verbal memory in its best form and with the mind eager for investigation. At this time the training for church-membership on the basis of doctrine has been found most advantageous.

The Infant.

In order to summarize the various steps in the ages of children more exactly, a more detailed summary is here offered. In the age of the Infant Department, also known as that of the Font, or Cradle Roll, the following factors are to be noted: age of the children in this department up to completed fifth year; mother (and father) the natural teacher at this time; material so organized as to serve the interests of parents in telling the principal Bible stories. — Physical characteristics: great activity and restlessness; physical growth and development; easily fatigued. — Mental characteristics: child eager for new sensations, but only on outside; facts forming world, pictures, and objects interesting. — Moral development: largely through inhibition, absolute obedience; reaction of sensations, impressions not deep or lasting, habits still formed with great difficulty; impulsiveness and suggestibility. — Dangers to be guarded against: exaggerated sense of child's own importance, selfishness, etc.

The Primary Pupil.

In the age of the *Primary Department* the following factors are to be noted: age of children in this department five and six; home influence still strong; ability to read not ordinarily good. —

Physical characteristics: physical growth rapid, but body still immature, weak, unable to stand prolonged strain; natural appetites still vigorous. — Mental characteristics: will as yet with little steadying or controlling power; senses rapidly developing, must be treated with great care; memory acquiring considerable strength; imagination apt to run riot upon the slightest pretext; reasoning power as yet not strong. — Moral development: strict discipline of early childhood sometimes tempered by advancing reason; the so-called "lying proclivity"; credulousness; being self-centered. — Objects to be kept in mind: lessons taught so as to bring the facts of the story home in a very vivid manner; use of pictures as starting-point; much blackboard work.

The Junior Pupil.

In the age of the *Junior Department* the following factors are to be noted: Age of children in this department seven and eight; home influence rivaled by that of school and its attractions; ability to read simple stories usually fair. — Physical characteristics: period one of rapid growth, in both weight and height; bodily activity more purposive and controlled; coordination of mind and muscular activity. — Mental characteristics: senses under better control; imagination very strong, memory becoming better right along;

the process of interpreting, comprehending, digesting, and assimilating most intelligent. — Moral development: absolute obedience tempered oftener by appeal to reason; imagination still often running riot; child beginning to realize his relation to others as a social unit. — Objects to be kept in mind: the facts of the stories still in the foreground, but in greater detail, with occasional application made by pupils; pictures and blackboard work still prominent.

The Intermediate Pupil.

In the age of the *Intermediate Department* the following factors are to be noted: age of children in this department nine and ten; school and school influence as strong as that of home; ability to read well and eagerness for learning usually present. — Physical characteristics: gradual retardation in growth toward end of this period; endurance very good; coordination of mind and muscular activity make rapid progress. — Mental characteristics: intellect develops very rapidly, reasoning power good; child begins to put his world together; causes and effects are joined. — Moral development: need of meeting the demand which reason of child makes upon teacher, especially consistency and openness and sincerity; imitating the doer rather than the deed. — Points to be kept in mind: amount of memory work

which may be demanded considerably increased; hero-worship of children to be utilized in teaching virtues of Bible characters; social adaptation must still be emphasized.

The Senior Pupil.

In the age of the *Senior Department* the following factors are to be noted: age of children in this department from eleven to thirteen, which brings at least the girls into the period of prepubertal acceleration (quick physical growth); the influence of home and school about equally strong. — Physical characteristics: girls forge ahead of boys when about eleven or twelve years old; bodily endurance in both sexes good; time of good health and boundless energy, with possible periods of depression in girls. — Mental characteristics: lessons learned at this time usually retained with ease and recalled in later years with little difficulty; emotional and imaginative life no longer quite so prominent; reason well developed; interest in skill and specialized ability grows. — Moral condition: independence and self-assertion come to the front; social instinct begins to ripen; girls are more nearly governed by adult motives than boys. — Points to be kept in mind: the doctrinal side of teaching may be emphasized very strongly; the memory may be depended upon; sense of honor must be cultivated.

Adolescence.

In early *adolescence* the following factors are to be noted: age of young people in this department from fourteen to about eighteen years, most of them confirmed members of our Church and familiar with the chief doctrines of the Christian faith. — Physical characteristics: a time of very rapid growth, both in height and weight; coordination and adjustment of bones and muscles; many irregularities due to turmoil of development. — Mental characteristics: the age of supine self-assurance, possibly of skepticism; disregard of the experience of older people, marked tendency to try out the wings of knowledge. — Moral characteristics: adolescent love; doubting some of the fundamental facts of Scripture; challenging any form of fixed doctrine; a passionate idealism; maturing of social instincts; religious turmoil. — Points to be kept in mind: keep the confidence of young people; sympathy with their difficulties; guidance rather than prohibition; deepening the grooves of doctrinal foundation; various points of attack in teaching.

A Summary of Chapter III.

The child's physical and mental equipment.
The reaction of a child to his surroundings.
Consciousness and action.
The age of infancy.

Early childhood.
Middle childhood.
Later childhood.
Adolescence.

Questions for Study and Review.

1. Give some reasons for scientific child study.
2. What senses come into consideration in Sunday-school work?
3. How do the facts of child study influence teaching?
4. What kinds of attention may we expect in a child?
5. How are ideas formed?
6. What is apperception?
7. Why is imagination a prominent factor in Sunday-school teaching?
8. How do children learn to draw conclusions?
9. Why must we know the peculiarities of various ages?
10. Which faculty is strong in the infant?
11. What is the "lying proclivity"?
12. When is the verbal memory of children strongest?
13. When is there a retardation in physical growth?
14. When does self-assertion become prominent in children?
15. When do the social instincts mature?

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CHAPTER IV.

About the Use of Lesson Material and the Art of Teaching.

The Religious Attitude.

The Christian Sunday-school teacher must of necessity always be aware of the special type of school in which he is working. The *religious attitude* and the religious atmosphere in the Sunday-school must be observed with great care by every person on the Sunday-school staff. The Sunday-school session should be a form of worship, not a mere lesson in memory material. This does not imply that the Sunday-school teacher will foster merely a sense of awe in the hearts of the children, or that he will try to produce a mere feeling of dependence upon God. The trouble with a great many Sunday-school pupils is that they think of God as merely a little bigger and a little wiser and a little better than themselves. This view has been fostered lately by books on the worship

life of children. Many people connected with Sunday-schools think it sufficient merely to deepen a child's feeling of reverence in the presence of the wonderful things of nature, so that the only source of knowledge and the only motivation for worship is the almighty power and the goodness of the Creator. But Lutheran Sunday-school pupils must learn to know that God is a Father in a much richer and fuller sense of the word. They must learn to trust in their heavenly Father for Christ's sake. They must be taught and trained to approach this Father in heaven as dear children come to their dear father on earth, freely and gladly confiding in Him and making known their needs at all times. This religious attitude must be kept in mind at all times by the Sunday-school worker, and particularly during the Sunday-school hour. All the children must receive the impression that religion is not a matter of a few verses or stories studied during the Sunday morning session, but that it is a constant attitude and condition of the heart and mind.

Lesson Material.

For this reason the *lesson material* of the Sunday-school, generally speaking, will concern itself with the facts pertaining to the love of God in Christ and the child's life of sanctification for the love which he feels for Christ and his heavenly

Father. The aim of all Sunday-school work, and therefore also the object necessarily governing the selection of lesson material, is given in the words of St. John, John 20, 31: "These are written that ye might believe that Jesus is the Christ, the Son of God, and that, believing, ye might have life through His name," or as Jesus Himself puts it, Matt. 28, 20: "Teaching them to observe all things whatsoever I have commanded you." For this reason we must observe certain fundamental principles in the selection of material for Sunday-school work. Realizing the brevity of the Sunday-school lesson and the few hours which the average Sunday-school pupil actually devotes to a study of Scripture truths, we must see to it that our lesson material will set before the eyes and the hearts of the children Jesus the Savior and the work of His redemption. Together with this material we must choose also such stories as will present the outstanding features connected with the Messianic element of the Old Testament, as well as with the commandments of God, as we teach them in the Decalog. To choose lesson material at random, without keeping in mind an object of this kind, will yield only a smattering of unrelated Biblical truths and therefore will not serve to lay a foundation of Christian knowledge. Every child that has finished the regular departments of the

Sunday-school ought to be familiar with the work of the Savior, both his active and his passive obedience; he ought to know the stories connected with the means of grace, especially the institution and the power of the Sacraments, and he ought to have in mind the greatest Biblical examples of piety.

Bible History.

It is in keeping with this principle that the *Bible history material* used in our schools is selected. The chief interest of the Lutheran Sunday-school teacher is in setting forth the life of the Savior, His miraculous birth, His obedience to His mother and His foster-father, His teaching and preaching, together with His miracles, during the years of His public ministry, and especially the events connected with His last great Passion. To omit the fact of Christ's blood being shed for the sins of the world, as some recent investigators desire to do, means to cut out the heart of the Gospel and to substitute man-made pedagogy for the divine pedagogy of the Bible itself. In addition to the stories connected with the life of Christ at least a few of the events connected with the establishment of the Christian Church should be taught in order that the children may understand the connection between the Word of Jesus and the present work of the Church. The lessons

from the Old Testament are selected chiefly on account of their interest and their connection with the First Article of our Christian faith and the various commandments of the Decalog. The facts which are found in Scriptures are not to be regarded as mere historical material, but as lessons showing the various attributes of God and the various virtues and vices of men. All these things were written for our learning, and the most essential parts of the Bible are presented to the children through such statements. — At the same time the Lutheran Sunday-school teacher will not dissociate the lessons from the sequence of the church-year. The various Sunday gospels, which the Church has now used for many centuries, have proved their value, also for pedagogical purposes, and it would be unwise for a Lutheran teacher to ignore the experience of the ages. This does not, however, exclude the presenting of the material in the various departments of a Sunday-school in graded form, partly in the lesson for the child itself, partly in the application suggested by the teacher's presentation.

This grading is particularly advisable after the children have gained a fairly good knowledge of the fundamentals of our Christian faith, that is, after their confirmation. At this time teachers may well begin to present the great stories of the

Bible in a connected fashion and in chronological sequence, taking up the easier books of Scriptures first, such as the gospels and the Acts, then proceeding to historical material of the Old Testament, and so gradually building up a very thorough understanding of all the doctrines held and taught by the Lutheran Church.

Catechism Material.

To this end also this is of great importance, that the Lutheran Sunday-school teacher be familiar with the *Catechism* and be in a position to teach at least the meaning of the text of Luther's Small Catechism. While the words of the Catechism are intended for children, it must not be overlooked that the text itself, that is, the language and the structure of the sentences, in other words, the meaning of the text, should be clear to the children. In the Sunday-school the Catechism will be used just as it is offered in print, with the Five Chief Parts (six with Confession and the Office of the Keys) presented to the children in some sort of connected fashion. That is, the Ten Commandments should be learned in order, likewise also the Three Articles of the Creed, and so the other sections of the Catechism, in order that every child may be familiar with the text of the Small Catechism and have an understanding of this text by the time it reaches the age of confir-

mation. This presupposes careful study and preparation on the part of the Sunday-school teacher. In fact, the careful Sunday-school teacher will devote quite as much time to a thorough study of the Small Catechism as to the presentation of the regular Bible lesson.

Prayers, Proof-Texts, and Hymns.

To the lesson material of the Sunday-school session will be added also *prayers, proof-texts, and hymns.* The Concordia series of graded memory material offers practically everything that will be required in the average Sunday-school. But the teacher may not neglect the object of Sunday-school work. A mere mechanical prayer has little value, either as an act of worship or as a part of the child's life. For that reason prayers should be taught very carefully, no matter how short or simple they may seem to the teacher. If the little evening prayer "Now I Lay Me Down to Sleep" is used in Sunday-school, it may be retained in the form which has been acceptable in our circles, the prayer being made in the name of Jesus. But the last lines of the stanza are not to be taught in a manner bringing morbid thoughts to the mind of the child, but rather to instil a simple trust in God's providence. As far as the proof-texts are concerned, the interest of the text again lies in the unfolding of the understanding, lest a child

gain a false impression. It will readily be seen that the understanding of the divine mystery itself is not possible, any more than with adults; but the text ought to be clear before the child's memory. And as for hymns, this requirement ought to be emphasized even more strongly. If children do not hear the text correctly, or if the picture suggested by the text is not made clear to them, they often take with them false conceptions and even nonsensical ideas. For that reason the teacher must pay close attention to this part of his work.

Teacher's Preparation.

All this very naturally leads up to the question of *the manner in which the teacher ought to prepare the lesson.* From the experience of hundreds of successful teachers it may be concluded that the teacher's own attitude toward the work is of immense importance in bringing the lesson home to the children. Many teachers begin the work for next Sunday's lesson as soon as they have reached their homes on Sunday noon. They do not neglect to gain new strength and inspiration through the agency of fervent prayer. In fact, the true teacher's life is a life of constant prayer, not only with regard to the successful presentation of the lessons, but also with regard to the needs of the individual pupil. It is advisable to read the lesson

through very carefully and try to grasp its chief points, to refresh the memory, and to deepen previous impressions. After this has been done, the helps that have been provided for the study and the teaching of the lesson may be consulted. The chief interest at this time must be the teacher's own understanding of the text. It may be necessary, therefore, to consult a reliable commentary or to look up points in one or more Bible dictionaries. It may also be advisable to make a thorough study of all historical and geographical references found in the story. No matter how great the amount of material which is thus gathered, it will have its value in the teacher's own spiritual life and will serve as a wider background for the teaching of that particular lesson. The next step is for the teacher to become clear concerning the presentation of the story or the lesson material, the analysis of the story, and the sequence of events. Even at this time it may be advisable to keep in mind the special aim of the lesson, so that attention may be directed to the points connected with this aim. Quite a few Bible history lessons contain material which concerns a number of facts. To present them all would mean to confuse the child, and therefore the wise teacher will select one or more special objects, either in the telling of the story or in the questions

connected with the story, in such a manner as to lead the children along the path chosen by him. After the preparation of the teacher has reached this stage, he will naturally want to put down the analysis that he has made on paper, whereby the lesson is further crystallized for actual use. If all this is done by the middle of the week, the lesson will stand out with increasing clearness when he then attends the teachers' meeting, in which the lesson is once more presented by the pastor or some other leader, and everything will be arranged in such a manner as to be ready for Sunday morning. In other words, the teacher will then be in a position to teach.

Motivation.

But in this connection it is of great importance that the teacher keep in mind the value of *proper motivation and the use of apperception.* To motivate a lesson means to direct the interest of the children. This may sometimes be done by means of pictures or photographs. In some instances a previous incident in the life of a Bible character may furnish the starting-point. In still other cases events in the present history of the world, of the Church, of the school, of the individual child, may be utilized for the approach. The successful teacher will be able, almost in the first sentence of his introduction, to arouse the

interest of his pupils, in other words, to make proper use of motivation. — But in the introduction as well as in the lesson proper the teacher must always keep in mind the laws of apperception. This includes, simply speaking, the necessity of going from the known to the unknown. We must begin with ideas, with information which is already in the mind of the child and proceed to add information in such a way as to bring together new ideas with previous ideas. It would be a foolish undertaking, for example, to begin with the doctrine of the Sacraments in the Primary Department. We must first teach the children the life and work of Jesus before they can understand the means of grace. But if a child has once understood the significance of the means of grace, it will be an easy matter to show that the Sacraments are means of grace, on account of the fact that they bring the Word of God to the user in a visible and tangible form. In this fashion new facts are added to such as have been established in the minds of the children, and teaching is well done. The doctrine of the use of apperception will, therefore, do away with all haphazard and disconnected teaching. For our Sunday-school work should not merely be entertaining, but it has a definite object of presenting the truths of salvation in a connected form.

Getting and Holding Attention.

All of this will be of great value to the teacher in securing and maintaining *interest and attention.* We often speak of making a lesson interesting. Strictly speaking, this is not correct. We ought to say that the material of the lesson is presented in a manner which arouses the interest of the pupils. This is so important because the pupil is bound to do his own thinking. The mental act by which knowledge is acknowledged and assimilated is not an act of the teacher, but of the pupil. Therefore the first point which the teacher must keep in mind is that he must create in the pupil a desire to know. Since there will usually be little natural interest in the lesson or no appeal to the active instincts of a child's nature, it rests with the teacher to institute in the heart of the child the eagerness which must be brought into the lesson to make it successful. For that reason the soul of the teacher must first of all be inflamed; he must himself be filled with the truth and be ready to break through the reserve of a child's mind. He must be ready to give the infection of his own interest to the child. He must have all his material marshaled in advance. He must be in a position to ask questions which lead right into the heart of a subject. He must create in

the pupil an urgent desire to be active in connection with the lesson, to carry out the points which have been presented in the lesson. And this is not to be a mere intellectual belief, but it is to be an active trust or a confessional activity. If these prerequisites have been carefully observed by the teacher, then the attention of the children will be gained with the greatest ease. It is true that this attention may at times waver, but it is equally true that the teacher will be able to lead back the minds of such as are growing weary and inattentive. This may be done by calling upon pupils who are beginning to wander away, by asking questions, by presenting the material from a new viewpoint, by eliminating distractions, and by having the class well in hand at all times. In this way the best form of attention will be secured, namely, secondary-passive attention. This is the attention which starts out with native or sensual attention, which is natural for a child and directs such attention into the field of intelligent application to the subject-matter as such. A child's mind may first be interested in the beautiful colors or the grouping of the picture. We begin with such interest and attention, but we lead the child to see the meaning of the picture, and we apply the lesson of the picture to the life of the child.

Laws of Teaching.

The careful teacher will aso keep in mind at all times the great *laws of teaching.* According to the excellent summary offered by Gregory, we may distinguish seven laws of teaching. These laws may be stated as follows: —

1. The teacher should be thoroughly familiar with every lesson that he wishes to teach, so that he may teach from a full mind and with a clear understanding.

2. The learner must be taught to follow the lesson with interest, and there is to be no teaching without such attention.

3. The language used by the teacher must be such as may readily be understood by the pupils, language which is familiar, clear, and vivid, conveying the same understanding to both the teacher and the pupil.

4. The teacher must progress from the known to the unknown, proceeding by graded steps.

5. It is necessary that the self-activity of the pupil be excited and directed, so that a large part of the learning process be in the nature of a discovery by the pupil.

6. The pupil should be required to reproduce in thought the material which he has learned, expressing that which he has assimilated in his own language.

7. The pupil must be required both to review and continually to apply everything that he has learned, looking into meanings, reviewing the impressions gained, finding new applications, correcting such views as are false, and completing those which are true.

These laws of teaching are so important that they ought to be pondered by the individual teacher and discussed time and again in teachers' meetings. The study of the books given in the bibliography below will greatly aid the teacher in advancing him in this field of his work.

Discipline.

The question of *discipline* is one which has ever caused much trouble, especially in the Sunday-school, where the obedience required is not so much that of the Fourth Commandment as that of the Third. As far as actual forms of discipline are concerned, there seem to be only two which will find their application, namely, admonition and expulsion. In a great many instances the children will take advantage of the situation, sometimes even deliberately ignoring the authority of the school and of the teacher. The better way of maintaining discipline, therefore, is that of having the teacher cultivate the various qualities of leadership, whereby the pupils are almost involuntarily brought to the point of following. The teacher

must cultivate self-control at all times, for he who loses control of himself and gives way to temper will certainly not be able to control the class. The teacher must also be the master of his subject-matter, a background of eight times as much material as is actually used during the class period being none too great for the object of the school. That the individual lesson must be fully mastered by the teacher if he wishes to maintain discipline is almost self-evident. Above all, the methods of Jesus in maintaining discipline are always the great example for all teachers. Jesus mingled with His followers as one of them, and yet He not only kept their respect, but He actually strengthened their respect for Him. Thus in a good school there may be much freedom, but never any license. Good discipline furthermore requires that pupils be guided and then allowed to make many choices for themselves; but in many instances, especially where the Word of God speaks, the choice of the teacher must simply be insisted upon, since he is to govern correct choice. Just as too much law may result in rebellion or in the unfortunate condition of a weakened will in the suppressed underling, so too much freedom will lead to anarchy. Under no circumstances may a teacher sacrifice a principle or lower his ideals in a misdirected effort to give his pupils their right of choice. Teachers

are not wilful despots, but they are responsible for their pupils, and they have an authority on the basis of God's Word which is not derived from the consent of the governed. For that reason also the teacher must control pupil relationships, insisting at all times that these must be characterized by love and service.

Pupil Activity.

The *influencing of pupils' habits* is a fundamental point in proper teaching. Information in itself is not the end of Sunday-school teaching, but information which leads to thinking and to activity. In other words, the condition in the Sunday-school ought to be that of proper cooperation, with an increasing amount of self-activity on the part of the pupil. It stands to reason that in the beginner's class and in the Primary Department most of the early teaching must be done in the informational way. But even here the teaching may be strengthened by the proper use of a sand table better than by mere telling and memorizing. And the older the child gets, the more he ought to be trained to put the information which he receives and which he acquires for himself to proper use, so that his entire life will reflect the attitude of his mind and heart. In other words, teachers must train the children in proper habits, so that their entire life will simply be an

expression, not only of reverence for the unseen realities, but also of childlike trust in the Lord and Savior of mankind.

Telling Stories.

As far as work in the Sunday-school is concerned, a large part of the lesson period is devoted to *story-telling;* for it is the main object of the school to have the children become acquainted with the facts included in the Gospel story and in the many other interesting events narrated in the Bible, together with their application to present-day conditions. A story is not merely to be enjoyed by the children; for the object of Sunday-school teaching is not entertainment. At the same time the story should be told in an interesting and enjoyable manner; for the teaching value of a story depends largely upon its enjoyment value. It follows from this that a good story is a work of art, which claims attention for its own sake; it is a message of beauty, the very form of which ought to impress and direct the minds of the children. But the story in the Sunday-school must also have a definite purpose. It is to teach the facts of Scripture, in order that the children may obtain a proper understanding of the work of redemption and that faith in the Savior may be kindled in their hearts or strengthened. It is to arouse the emotional life of the children, so that they may

give themselves freely to the service of the Savior. It follows that a teacher must prepare very carefully for the telling of the story. It must actually have become his own, his mental and spiritual possession. He must know its analysis; it must possess his feelings. He must be able to tell it in its simplest terms, building up the entire narrative around a central thought. The progression of thought must be clearly in evidence. The climax also must be clear. Have the language adapted to the age of the children. Use direct discourse, with short paragraphs. Above all, study the Master's method of story-telling; for the parables of Jesus are the greatest models in this respect that the world has ever seen. Almost invariably the Lord sets the entire situation before His hearers in the very first sentence of His story, and He always leads up to a definite climax, or application. We cannot always use the stories of the Bible in the exact words in which they were written, but the material which we add should be in the nature of such simplification only as will open up the understanding of the language and give some idea of the social and economic background. Very often a story can be told practically in the words of the Bible, all extraneous information being added by way of footnote and additional exposition.

Other Methods.

Among the various *other methods or lesson forms* we may mention the following. The inductive lesson takes up individual facts, chiefly from the experience of the children, and by a grouping of such facts leads up to a statement of general value. In making the idea of Holy Baptism clear to little children, for example, the teacher may elicit from his pupils the fact of the use of water in baptism, the fact of the presence of a child to be baptized, and the fact of the use of the Word of God together with the water, these three elements giving us the definition of child baptism. In the deductive lesson we begin with a statement and bring in various points to prove the truth of such statement. If we say that the Bible is the Word of God, we must prove this statement by various facts, especially by texts taken from the Bible. The inductive lesson is used more frequently for little children, the deductive for older children. The expository lesson offers an explanation of a certain topic. Thus the natural condition of men as a topic may be treated under the headings: "Man as Created by God"; "Man after the Fall of Adam." The practise lesson is that which includes drill in any form, preferably in that of motivated drill, with proper reasonable application. The appreciation lesson is that which

is concerned with the beauty of any section of Scriptures. Often it is concerned with a picture, sometimes with a poem or a beautiful section of the Bible. The review lesson has for its object a new and larger viewpoint, or a viewpoint different from that which has been presented in the regular series of lessons. If we should summarize the methods in use in the average Sunday-school, we might say that telling facts and determining knowledge by questions and by discussion will cover everything. Informational lessons are used chiefly in the lower grades or departments; conversational lessons are used chiefly with older children; functional lessons presuppose the ability to organize material by independent research and may hardly be used except after confirmation. Let us keep in mind that the telling method is one which should be developed best of all. Jesus took the common-sense view that a well-informed mind is in a position to think clearly and accurately on matters of information and conduct. He knew that in bringing about proper habits of thought in the minds of His hearers, He was touching their lives. Therefore He put great emphasis on thinking. Christian pedagogy correctly holds that action will follow thinking and that thinking will be introduced by telling, especially if it is all based upon the Word of God.

Pictures.

Concerning *the use of pictures* in the Sunday-school a great deal could be said. It is true that very much of proper teaching is done through visualization. Therefore we use the best pictures, partly for motivation, partly for information, the idealistic pictures of Hofmann and Plockhorst as well as some of the more modern pictures, such as those of Leinweber. We also use scenes from the Holy Land, not only of places visited by Christ, but also of other scenes from the lands of the Bible. In the lower grades we make the psychological moment depicted in the picture the center around which we build up the story, drawing strongly on the imagination of the children. In the upper grades we use pictures chiefly for the purpose of illustrating important points in the lesson, also as a guide for children in reproducing the lesson.

Memorizing.

The recitation is largely a matter of *memory work,* and therefore it is of prime importance to teach the children the art of memorizing properly. This should not be done, as formerly, by short phrases or individual lines, but by larger units. If the piece which is to be memorized is first analyzed carefully by the teacher and the progress of thought correctly shown, a careful, thoughtful reading of the memory gem two or three times will

usually fix the main points in the memory of the pupils. After this, repetition is the chief factor,—not mere mechanical repetition, but an intelligent recalling of the material, with purposeful endeavor properly guided by the teacher.

Questions.

One of the hard things in teaching is that of *the proper use of questions.* Generally speaking, questions, according to their use, are divided into preparation questions, which call upon the memory of the child and arouse interest in a new subject; recitation questions, which test the retention of material; development questions, which lead to the organization of material and to the formulation of judgments; review questions, which are supposed to strengthen existing impressions and to suggest new viewpoints; testing, or examination, questions, which are to bring about relation and correlation of information gained; personal questions, which apply the information directly to the life of the pupils. But for all practical purposes we may divide questions into fact questions and thought questions. Fact questions are introduced with the particles: Who, which, what, when, etc. Thought questions are introduced with the words: How, why, for what reason, for what purpose, etc. Fact questions are used almost ex-

clusively in the case of little children. The use of thought questions will increase with the growing information of the children. The interrogative word should always be at or near the head of the sentence. Questions should be brief, not long; single, not double; clear and concise, dealing with essentials.

Reviews.

As for *recitations and reviews,* a short period of time in each lesson should be set aside for a recitation which is most carefully prepared, lest it become a mechanical performance. Sometimes only a few of the essential facts will be touched upon, and at other times it may be necessary to ask questions on practically the entire previous lesson. Review lessons are to be more than long recitations. To be most successful, they ought to take up some of the material of a series of lessons from a new viewpoint, or certain features from a number of lessons should be selected. Often it may be advisable to list such features in a column on the blackboard, thereby intensifying certain impressions pertaining to a series.

A Summary of Chapter IV.

The religious attitude in the Sunday-school.
The lesson material of the Sunday-school in general.
Bible history material.

Catechism material.
Prayers, proof-texts, and hymns.
Preparation on the part of the teacher.
Motivation and apperception.
Securing and maintaining interest and attention.
The laws of teaching.
The question of discipline.
Child activity *vs.* teacher activity.
Telling stories.
Various other methods or lesson forms.
The use of pictures.
Teaching to memorize.
Questions, and how to use them.
Recitations and reviews.

Questions for Study and Review.

1. What is meant by the religious attitude in the Sunday-school?
2. What is the difference between a mere feeling of reverence and a feeling of confidence in the heavenly Father?
3. What is the chief consideration in the choice of Bible history material?
4. How may grading be done in Sunday-school work?
5. In what order shall the parts of the Catechism be learned?
6. How may we avoid mechanical praying?

7. Name some of the chief elements in the teacher's preparation of the lesson.
8. What is meant by motivation?
9. How do we make use of apperception in Sunday-school teaching?
10. How may interest be stimulated?
11. How may we hold the attention of children?
12. Which are the seven laws of teaching?
13. Which factors are most prominent in maintaining discipline?
14. How may cooperation in the Sunday-school be brought about?
15. What is the difference between an enjoyable presentation and presentation for entertainment only?
16. What points are to be remembered when preparing to tell a story?
17. What is the inductive method?
18. What is the deductive method?
19. Why do we persist in using the informational methods?
20. How may pictures serve to make a lesson interesting?
21. How may memorizing be done properly?
22. Distinguish between fact questions and thought questions.
23. What is the difference between a recitation and a review?

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CHAPTER V.

About Church History and Missions.

Why Church History?

It has sometimes been said that a Sunday-school teacher need not be concerned about history, and that the subject should not be included in the regular work of Sunday-school institutes. But this idea is refuted by the very contents of the Bible. A very large part of Holy Scriptures consists of historical material, and we find the manner in which the Lord Himself took care of His children in all ages of the world. It has been well said that history, properly considered, is "His story," that is, the story of Jesus Christ, the Savior of the world. Everything that preceded

the birth of Jesus Christ was in the nature of a preparation for His coming, and everything that has happened in the world since the birth of Christ sets forth the fulfilment of Old Testament prophecy and applies the redemption of Jesus in the history of mankind.

Besides these factors we must consider history in general, also that outside of the sacred records, as a narrative of God's providence, goodness, justice, and mercy. We Christians know that nothing in the world happens without God's will or permission, and we read in the pages of history the evidences of His divine government. Nations have risen and fallen, great empires have been established and have tottered to their fall, but the Lord remains unchanged in the power of His might and in the beauty of His mercy.

To these points we must add also the great value of *historical knowledge* for the teacher of the Christian school. Almost every narrative and incident in the history of the world in general and in the history of the Church in particular will serve as an item for illustration and admonition in teaching. The more a teacher is familiar with the great facts of history, the more he will be able to set forth the great lessons of history and to apply them to the hearts and minds of the pupils.

Church history as we chiefly use it in our Sunday-school work deals almost entirely with the history of the Christian Church, beginning with the Christian era, or more exactly with the organization of the Christian Church on Pentecost Day, 30 A. D. The teacher ought to have in mind, first of all, a general outline of church history, with its various periods clearly defined. He ought to be familiar with the establishment and the early spread of Christianity, with the gradual decline of apostolic purity and the introduction of false doctrine under the Pope of Rome, with the Reformation and its results, with the age of Pietism and Rationalism, with the present age of the Church, in which Modernism is trying to throttle the voice of the Gospel. The Lutheran Sunday-school teacher should be particularly familiar with the great events in the Lutheran Church of America.

Apostolic Age.

In taking up these individual subjects, the history of the Christian Church is commonly subdivided according to the individual topics indicated above. Under the topic of *the Apostolic Church* we use the following analysis. The founding of the Christian Church: Pentecost and the events immediately following; the persecution following the stoning of Stephen; the establishment of congregations through work of laymen

(Rome, Antioch, etc.).—The work of Paul: three missionary journeys (geography); extent of his work; nature of his labors; his epistles in their chronological order. — The work of Peter and the other apostles: in Judea and Samaria; in Asia Minor; in other countries of Asia and Africa. — The work of the disciples of the apostles: Timothy (as assistant of Paul, in Ephesus); Titus (on Crete, in Dalmatia, etc.); Mark (probably in Alexandria, in Egypt); Barnabas and others. — The persecutions of the Jews and of the heathen authorities during the first century (Nero, Domitian). — Status of the work at the end of the century: congregational life; polity; liturgy; charity, etc.

Early Church.

In studying the age of *the Church between 100 and 325 A. D.,* the following points ought to be kept in mind. Some leaders of the Church at that time: Ignatius of Antioch, Clement of Rome, Polycarp of Smyrna, Clement of Alexandria, Origen, Tertullian, Irenaeus, Cyprian. — The powers arrayed against Christianity: the Jews (Pharisees, Sadducees, Essenes, — Judaizing teachers); paganism (heathen philosophy, idolatry as a part of the political and social system, the Christian religion as a forbidden religion because not national). — The chief sects and false

doctrines of the early centuries: Gnosticism (including Manicheism), Ebionitism, Montanism. — The persecutions during this period: of Trajan (in Bithynia and Pontus, letters of Pliny the Younger), of Marcus Aurelius (Justin Martyr), of Decius (many denials of the truth), of Diocletian (the most terrible of all). — Christian worship and life: the order of worship, Sunday and festivals, church-buildings, etc.

Reformation.

Of particular interest for us Lutherans is *the age of the Reformation.* The first part of this period, till the year 1517, ought to be studied by the teacher also for the sake of presenting the causes of the Reformation and the early events in the life of Luther. The following points will give a fairly connected picture of this period. The status of the Church at the beginning of the sixteenth century: ignorance, idolatry, immorality, etc.; futile attempts at external reformation. — The childhood and youth of Luther: born at Eisleben, November 10, 1483; schools at Mansfeld, Magdeburg, Eisenach; University of Erfurt, 1501 to 1505. — Luther as monk and priest: life in the monastery; efforts at justifying himself before God; ordained as priest. — Luther as university professor: called to Wittenberg; interest in the

Bible; journey to Rome; Doctor of the Holy Scriptures. — Luther's terrors of conscience and final act of faith: battling with the doctrine of works; the indulgences of Tetzel; posting of the Ninety-five Theses on the door of the Castle Church at Wittenberg; first effect of the theses.

Of equal importance for the Lutheran teacher is *the age of the Reformation from 1517 to 1580,* although most of this material will not be used except in the upper departments of the school. The following points ought to be kept in mind in the study of this age. Luther in his fight for the truth: his debates with Cajetan, Miltitz, and Eck; the Diet of Worms, 1521; the translation of the New Testament, 1521—22; his great classics on Christian education; the catechisms of Luther. — The testimony of the Lutheran party: the two diets at Speyer, 1526 and 1529; the colloquy with Zwingli at Marburg, 1529; the Augsburg Confession, 1530; completion of the translation of the Bible into German, 1534; death of Luther, 1546. — The dark days following Luther's death: the Smalcald War; the religious interims; the spread of the Reformed doctrine in Switzerland and France; the Jesuits. — The codification of the truth; preliminary meetings of prominent theologians to discuss the doctrine of Scriptures; the Formula of Concord, 1577; the Book of Concord, 1580.

American Lutheranism.

In taking up the study of *the Lutheran Church in America,* the so-called Eastern bodies must be studied first, together with their preliminary history. Here the following points are of particular interest. Permanent settlements along the Hudson and Delaware: Lutheran Hollanders on Manhattan, 1623; Pastor Gutwasser in New Amsterdam, 1657; Pastor Reorus Torkillus and the Swedish Lutherans on the Delaware, 1638; Justus Falckner in New York, 1703; the Salzburgers in Georgia, 1733. — The establishment of the Lutheran Church in the East: Henry Melchior Muehlenberg in Philadelphia, 1742; Lutheran schools in Pennsylvania, New York, and other States; Synod of Pennsylvania founded, 1748; death of Muehlenberg and the age of Rationalism in the East. — The present situation: the General Synod, the General Council, and the United Lutheran Church in the South merged into one body, the United Lutheran Church in America; also the largest Norwegian bodies into one large body (both liberal in practise, if not in doctrine); various small bodies outside the Synodical Conference.

Missouri Synod.

The *history of the Missouri Synod,* in which all our teachers and pupils are vitally interested, may well be divided into two sections. The first

period of our Synod's history is that which begins with the Saxon immigrants and continues down to the decades when the heaviest immigration from Germany and the Scandinavian countries set in. The following points are taken up in this connection. The Saxon immigrants of 1839: Stephan (later found unworthy), the two Walthers, Brohm, Fuerbringer, Buenger, Keyl, Loeber, and others; leaving Germany for conscience' sake; the arrival at St. Louis, the settlement in Perry County, Mo. — The organization of the Missouri Synod: other Lutherans in the East who became interested in the faithful confessors in St. Louis: Wyneken, Sihler, Craemer, Hattstaedt; preliminary meeting in Fort Wayne, 1846; Synod founded in Chicago, 1847, Jubilate Sunday. — The first institutions of learning: the Altenburg log cabin, 1839, removed to St. Louis in 1850; the college moved to Fort Wayne in 1861; the practical seminary, founded by Pfarrer Loehe in Fort Wayne, from 1846 to 1861, when the practical seminary moved to St. Louis. — Church-papers: *Der Lutheraner,* founded in 1844, till 1847 property of private persons, taken over by Synod at its first meeting in Chicago; the object of the paper.

Synodical Conference.

The second period of our Synod's history may be said to begin with the year 1872, when the Synodical Conference was founded. Since that

time every department of our church-work has been built up, and it rests with us teachers to inspire the pupils in our schools with the determination to carry forward the work which we have inherited from our fathers. The following points are of special interest. The founding of the Synodical Conference: synods which joined in the organization; the doctrinal stand; the work among the colored carried on by the organization. — Higher education: institutions founded since 1872: Milwaukee, Concordia (Mo.), Addison (now River Forest), Hawthorne (now Bronxville), St. Paul, Conover, Winfield, Seward; the smaller colleges (Oakland, Portland, Edmonton, Austin). — Our Christian day-schools: their need; how established and built up; work in remote sections of our country. — The Home Mission work of Synod: during the decades of the great immigration; in the East and Southeast; in the West and Northwest; along the Pacific Coast. — The Foreign Mission work: in India and China; foreign-tongue missions in the United States.

Missions.

Mission study ought to make a special appeal to a Lutheran teacher, not only for the intrinsic value of the information, but because it has a direct bearing upon the children's interest in mis-

sions. The story of the work in the past will stimulate the members of the present and of the future. The history of missions is not identical with church history as such, although the two fields often touch. For that reason the consecrated teacher will do well to finish his study of church history before taking up the question of missions. There is another point in favor of mission study, namely, that of the biographies of great missionaries, with the application of the lessons of their lives to present-day conditions.

We begin our survey of mission study by treating first of *the missions of the early Church,* not so much the work of Paul and his associates as that beginning about the second century. Here the following points ought to be noted for more careful discussion. Missions in the Apostolic Age: review of the work of the apostles and their disciples; beginnings in Eastern Asia, in Egypt and Abyssinia, along the Danube; in France and Spain. — Among the Goths: Ulfilas, the Apostle of the Goths, in the fourth century; translation of the Bible into Gothic; extent of the work. — In Western Europe: Martin of Tours in Northern France, in fourth century; militant methods; Patrick, the winner of Ireland; Columban and Kilian in Southern Germany: Augustine in England; Columba in Scotland; Willibrod, the

missionary apostle of Holland. — The work of Boniface in Frisia and Northern Germany; Ansgar in Scandinavia.

Medieval Missions.

After the history of the early missions has been studied, *the work of the Church beginning about the tenth century* ought to be studied in greater detail. This may be done under the heading of Medieval Missions. The following points ought to be noted most carefully. Early work in Greenland: Leif the Lucky, a viking explorer, and his colony on the coast of Greenland (four centuries). — In Eastern Europe: Cyril and Methodius in Bulgaria; Otto in Pomerania; Queen Olga of Russia in the tenth century. — Wholesale efforts: the crusades (purposes, methods, results); the missionary orders of the Church (Benedictines, Franciscans, Dominicans). — Later work in Greenland: Hans Egede (1721).

Modern Missions.

We now come to *mission-work of modern times,* from the beginning of the eighteenth century. This period may be covered by the following outline. The work of the Danish-Halle Mission: Ziegenbalg and Pluetschau in Tranquebar, 1706; joined by Grundler; Tamil translation of Bible begun 1708; Francke's "missionary reports"; —

Christian Frederick Schwartz in India, 1750 to 1798.—The work of William Carey: self-educated, remarkable zeal for missions; reached Calcutta in 1793; worked in various languages of India, especially Marathi (Mahrati), Bengali, Punjabi, and Telugu; died 1834.—Adoniram Judson, winner of Burma: inspired by the work of Schwartz; refused admission to India by British authorities, went to Rangoon, in Burma; suffered from persecution; died 1850 on way to America.—Other workers in India: Alexander Duff; Henry Martyn; Reginald Heber; Dr. John Scudder.

Africa.

Africa has been called the Dark and Sobbing Continent, and it is still dark in many parts, as far as the Gospel of Jesus is concerned. The *work of missions done in Africa* up to the present time may be studied under the following headings. Christianity in North Africa in the early centuries: Egypt, Abyssinia, Libya, Carthage; the work of Augustine and others.—Early work of the Moravians: George Schmidt in South Africa; John Schwalber among the Hottentots.—In West Africa: Samuel Crowther (born as native Adjai); Paul, the Apostle of the Congo.—In East Africa: John Ludwig Krapf; settled in Mombasa in 1844; joined by John Rebmann in 1846; Mackay of Uganda, sailed for Africa in 1876; John Macken-

zie, the missionary statesman. — In Central and South Africa: Robert Moffat, entered South Africa in 1817, labored for sixty-three years in Bechuanaland; David Livingstone, landed at Capetown in 1840, penetrated the unexplored portions of Central Africa.

China and Japan.

Modern *mission-work in China, Japan, and the South Sea Islands* is barely one hundred years old. The accomplishments of the past may be studied according to the following outline. In China: the Nestorians in the sixth century; John of Monte Corvino, reached China about 1298; Francis Xavier;—Robert Morrison (1782—1834), reached China in 1807; William Milne in 1813; John Kenneth Mackenzie, the beloved physician; Bridgman and Abeel in 1829; Dr. Peter Parker; the Boxer Rebellion. — In Japan: Francis Xavier in 1549; Christianity prohibited in 1606; after treaty with Japan in 1858 Guido Verbeck began his work, his influence on entire nation most profound; Neesima, a native Christian worker; Hepburn and Samuel R. Brown, other workers. — In the South Sea Islands: John Williams of Tahiti; John Geddie of Aneiteum; John Paton of Tanna and Aniwa; John Coleridge Patteson of the Melanesian Islands; James Rodgers, missionary to the Philippines.

America.

As far as *mission-work in America* is concerned, which includes both North and South America, there are so many points to be considered that individual history and biographies will serve to set forth the importance of the work. An outline on fundamentals in the history of these days will include the following points. Among the North American Indians: John Eliot's work among the Indians of Massachusetts; the Bible in the tongue of the natives, 1664; Campanius on the Delaware, Luther's Catechism translated; early work in Michigan, Craemer and Baierlein. — In Mexico and Central America: Mexico opened up but recently, much work being done by distributors of the Bible and of parts of Scriptures; among the Indians of Peru and Bolivia. — Patagonia and Tierra del Fuego: the story of Captain Allen Gardiner (1794—1851) and the effect of his tragic death. — Work still to be done: among the mountaineers of North America; the Indians, and the natives of most South American countries; the problem of the colored race.

Lutheran Missions.

Lutheran mission-work, especially such as is carried on by the Synodical Conference at the present time, ought to be of supreme interest because we are directly concerned with the estab-

lishment of the Gospel. The following points will serve to introduce the various topics. Work of Synodical Conference among the colored of the United States: begun shortly after founding of the organization; carried forward successfully, especially with opening of work in Black Belt of Alabama; schools and institutions of higher learning. — Work among Indians: in Wisconsin among Stockbridges (Red Springs); in Arizona among Apaches (a number of stations). — In India: in two districts (northern field and Trivandrum field), since 1892. — In China: centers of work at Hankow and Shihnanfu, being extended gradually. — Work among the people of foreign descent: Lithuanians, Esthonians, Poles, Slavonians, etc. — Work among the deaf-mutes. — Home Mission work. It is very essential that all teachers refer to the *Lutheran Annual* and other year-books for information pertaining to the actual status of mission-work to-day.

Mission-Work.

These considerations very naturally lead to a discussion of *practical mission-work,* such as may be done by the individual Sunday-school and by the Sunday-school teachers themselves. It is a problem which cannot be studied too thoroughly or applied too impressively. The following points may be suggested as a basis for further study.

Information: by means of short talks based upon articles in our church-papers, once a month or oftener; personal appeal and human interest; socialized work in upper grades. — Regular contributions: teach budgeting; discard the idea of a burdensome sacrifice, emphasize the privilege of helping to win souls. — Active work: canvasses for day-school and Sunday-school (method of approach, filling out cards, procuring all information needed, filing, follow-up work); giving attention to those who are showing lack of interest in church-work; the true meaning of being a brother's keeper. — Reunion meetings and rally services arranged with a definite purpose; a particular interest always in the foreground, but without false enthusiasm. And in all these points let us not forget that we are to offer ourselves to our Lord and Savior a living sacrifice, acceptable to God and consecrated to His service.

A Summary of Chapter V.

The subject in general.
The lessons of the Apostolic Age.
The Church till the time of the Reformation.
The age of the Reformation.
The Lutheran Church in America.
The Synodical Conference.
The missions of the Early Church.
Medieval Missions.

Modern missions since Ziegenbalg in India.
Mission-work in Africa.
Mission-work in China, Japan, and the South Sea Islands.
Mission-work in America.
Missions of the American Lutheran Church.
Practical points in mission-work.

Questions for Study and Review.

1. How far had Christianity spread by the end of the first century?
2. Trace the journeys of Paul on a good map.
3. Who suffered exile during the persecution of Domitian?
4. Name some leaders of the Church during the post-Apostolic age.
5. Under which emperor did the most terrible persecution take place?
6. What was the status of the Church at the beginning of the sixteenth century?
7. What are indulgences?
8. When were the confessions of the Lutheran Church assembled in one volume?
9. Who were the Salzburgers?
10. What is the Synodical Conference?
11. When was the Missouri Synod founded?
12. Where are the higher institutions of learning of the Missouri Synod located?

13. Who was the Apostle of the Goths?
14. Which men did the chief missionary work in Southern Germany?
15. What were the Crusades?
16. Who were the earliest Lutheran missionaries?
17. Name the chief missionaries in Africa.
18. What was the Boxer Rebellion?
19. Who were the Three Johns of the South Sea?
20. Where did Captain Allen Gardiner find his death?
21. How many missionaries has the Missouri Synod in India?
22. What is meant by budgeting?
23. How may canvasses be conducted?
24. How will reunions serve to keep young people with the Church?

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